

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

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TORONTO, CANADA, THURSDAY, JANUARY 7, 1904.

[No. 1.]



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A Happy New Year.

A happy New Year! So we greet each other at the beginning of a New Year. May it be to us a year of peace and prosperity! Our life is like a book, in which we write our own history. This book is made up of our thoughts, words, and deeds. Every day we add a line, and every year a leaf to the book. We have just finished another leaf, and a new one is spread out before us on which our thoughts, words, and actions for the year 1904 will be recorded. Let us look back for a moment at the old leaf. It may not be altogether pleasant reading. The page may be defaced with many mistakes and blots. But, thank God, it is not filled with blemishes. There are the prayers we have uttered, the efforts we have made to overcome evil, to do our duty in the position in which God has placed us, and our strivings to live nearer to Christ. Now let us turn our thoughts for a moment to the future. In turning the new leaf let us see if we cannot do

better in the year 1904. To do so we must start with a right aim and on the right road. We must seek to glorify God in all that we say and do, and try to be a blessing to those about us. We must also keep in the narrow way—the way that leadeth to eternal life. For this we need wisdom and strength. We may have both. The Bible is our guide-book (Ps. cxix. 105), and the Holy Spirit will be our Guide (St. John xvi. 13). Let us enter upon the New Year feeling that the God of Love is with us, and that we are never out of His sight.

The Painting of the Frescoes.

This is the title of the story begun in this week's issue of the Canadian Churchman, with the kind permission of the author, all rights reserved. It is a story of early mediaeval English Church and rural life, founded on fact, which has hitherto not been published, only for private circulation. It is most impressive for its beauty and simplicity, and we are sure it will give pleasure to those who read it.

The Position of C.M.S.

This subject occupies first place in the December number of the "Church Missionary Intelligencer," and the writer subscribes the well-known initials, E. S. (Eugene Stock). The subject is a grave one and is presented with the accustomed ability and force which always mark Mr. Stock's utterances. It is matter for profound gratitude that men like Sir John Kennaway and Eugene Stock are at the head of the Church Missionary Society. Zealous in their support of this society, they never forget the higher claims of the Church, and Sir John Kennaway's resistance to the rabid Liverpool discipline bills, and Mr. Stock's unwavering fairness to S.P.G. are matters of well-known history. In the present article, Mr. Stock points out that the deficit for the year ending April 1st, 1903, was £35,000, and the estimated deficit for the present year (at current rates of receipt and expenditure), is £53,700, or some £88,000 by April 1st, 1904. Mr. Stock shows us the true light in which this must be regarded. The expenditure for the year ending 1st April, 1903, (i.e., last year), was £350,659, and the available income was £317,977, so that the deficit of last year (some £35,000), is, after all, a small matter, i.e., one-tenth of the year's expenditure. Yet, as Mr. Stock says, it cannot be allowed to go on. What, then, is its cause? The answer is the policy of faith adopted in 1887—to accept and send out all deserving applicants. That policy was first seriously questioned in 1894, after seven years' experience. Enquiry then revealed the fact that, in these seven years, the missionary roll rose from 309 to 619, or more than doubled. The financial condition of C.M.S. was also found to be better, and therefore all thought of abandoning the policy of faith was then given up. Now, after nine more years' trial, Mr. Stock is still able to say: "If ever in the society's history a particular course of action has received God's manifest and unmistakable blessing, the policy of 1887 has received it." Yet, the question must be faced: Will the C.M.S. abandon this policy and suspend further reinforcements? Mr. Stock makes this grave announcement, that unless there are clear indications of progress all over the country, this step will be taken by April 1st, 1904. We therefore appeal to all friends of this venerable society to assist it to meet the incessant demands on it, arising out of its multiplied activities. Three months remain before the time set for retrenchment. Let these be three months of earnest work and prayer. A deficit, properly speaking, is not an evidence of failure. It is an evidence of triumphant progress when it grows as it does in this case, out of a policy of faith and

prayer and ever-expanding effort. Three months remain. God forbid that the "policy of faith," which has been so amply justified, should be reversed on April 1st, 1904.

A Voice from Africa.

Right Rev. James Johnson, assistant Bishop of Western Equatorial Africa, at the second annual conference of the Niger Delta Pastorate, in Feb. 1903, delivered an address of sufficient general interest to be reported in "Church Missionary Intelligencer," of December, 1903. The Boer War, he says, was waged in the interests of liberty and equality, and was recognized as calculated to bring relief to the native races. The negro soldiery of West Africa stood ready to shed its blood with that of the English in the veldt of the Republics, if its proffered services had been accepted. Speaking of the death of Archbishop Temple, Bishop Johnson recalled the fact that the primate's father, Major Octavius Temple, was one of the earliest and most popular governors of the colony of Sierra Leone, and West Africans knew the Archbishop regarded them with sympathy and affection. The British expedition into Iboland, in 1901, was also referred to. Then the heathen oracle Aro Chuku, which was worshipped as Divine, was overthrown and the country opened up to British civilization, and Bishop Johnson urged his hearers to seize the opportunities thus afforded for extending Christ's kingdom throughout this long-oppressed land. These facts, and such as these, illustrate the truth of Bishop Welldon's well known remark that the British Empire and the British Church were the two great evangelizing agencies of the world.

Sir Henry Acland.

One is forcibly struck by a passage in the life of Sir Henry Acland, referring to the special work he did and the special influence he exerted at Oxford. Circumstances and his own line of ability had marked him out for the medical profession, and yet it was with yearnings towards the priesthood that he humbly accepted what he deemed inferior service. He was unknowingly being guided to the work for which his special gifts best fitted him. Only a layman of wide attainments and wider sympathies could have proved to the Oxford of his day that the devotee of science could still be a humble follower of "the faith;" that there was another volume of Divine revelation to be reverently unfolded to man. Only such a rare combination of tact and sincerity of wisdom and strength, could have broken down the walls of ancient prejudice and laid foundations broad and deep for the future. The loss to some individual parish, perhaps to the Church at large, was compensated by the long life which gave such far-reaching proof that there is no real breach between faith and science. The Church has need of priests, but none the less she needs her laymen to give her of their best.

Cigarette Smoking.

In a recent number of "The Record" (November 6th, 1903), Rev. Canon McCormick, now of Bournemouth, late vicar of St. Matthew's, Brighton, published a powerful indictment of cigarette smoking. His letter is noteworthy because most of his illustrations and arguments are drawn from this side of the Atlantic. He tells us forty-two American States have legislated against it, towns and cities have passed by-laws on the subject, five American railroads and the Chicago Post-office forbid it to employees. Among "the witnesses from Canada," he points to twenty newspapers, twenty railroads and business houses, thirty medical men, thirteen school inspectors, 789 teachers, and the agitation in the Canadian Parliament. He declares the habit to

e "a menace to our national life," and calls on patriots to unite for its extermination. These are weighty words from an old and honoured servant of the Church, and deserve our most serious consideration. This outcry is certainly timely or the associated press despatches of December 28th tell us that General Littlejohn, in South Africa, finds this habit has sapped the strength of the great majority of the recruits offering for service there, and, we are told by the press, that the whole trouble can be traced "to the recent American invasion of England by the American tobacco trust."

A Worthy Churchman.

The "Toronto News," of December 26th, devotes a column to Mr. James Connor, B.A., of Berlin, Ont., who has long been a licensed lay reader of Huron diocese. Mr. Connor was born in Ireland in 1843, graduated with distinction from Toronto University, in 1864, and joined the teaching staff of Berlin High School in 1870, where he has been for thirty-three years, till his retirement a few weeks ago. For twenty-one of these years he was principal of the school. The old boys of the High School gave him a testimonial in 1901, and it was then found that 1,400 of them were scattered over the earth. His service at Berlin and his previous experience in the County of Renfrew make a teaching record of forty years. He is, moreover, an author of repute, his "Etymology," and his edition of "Coleridge's Ancient Mariner," being well-known to educational men. His retirement from teaching sets him free for further literary work. He is indeed a worthy citizen of the State, and a true son of the Church.

Alexander the Coppersmith Still Alive!

The Bishop of Manchester, speaking of offertories at a recent meeting connected with the Episcopal Fund, said that he had always found in them one great foe to all good objects—Alexander the coppersmith—whose vexatious presence had annoyed St. Paul at the very beginning of Church missionary effort. The coppersmith was responsible for the pennies in the offertory. He wished working men in England would feel, as they did in the colonies, that the threepenny-bit which he had once thought his particular foe was the lowest sum a working man would condescend to give. What sensation of loss or self-sacrifice could a man have who contributed a penny? It was a mere form to save not giving at all, though, of course, where there was genuine self-sacrifice, he would respect a halfpenny as much as a rich man's bank note. The work of Alexander the coppersmith can be discerned in our own alms-basin often enough to make the Bishop's remarks pertinent to our own conditions.

Alaska.

The "Church of Ireland Gazette," of December 4th, quotes our utterances on the Alaska award with warm approval. We counselled calmness and restraint—that national self-respect which enables any people to snatch victory out of defeat. The true greatness of an individual or a nation is often seen in the hour of defeat. Then the reserve power of men and nations is seen, and it is the reserve power which tells in the long run. From a Church standpoint, we can look on Alaska with hearty friendship. It is at present in charge of Bishop Rowe, a Canadian whom we are proud, and whatever political barriers may be erected between the United States and Canada, there will still be one strong chord linking large sections of both nations together—it is the family tie of the mother Church.

An Illustration.

In our article on "Support of Clergy," we pointed out the utterly inadequate provision for

many of our clergy, and traced it largely to lack of business methods, and urged the appointment in all dioceses, where such a state of things existed, of an officer whose duty it should be to raise the ideal of clerical maintenance, and by personal effort augment the stipends of the clergy to an amount that they could live upon with some approach to decency and comfort. We are pleased to know that this has been tried with eminent success in the diocese of Ontario, and the following, which appeared under the head of diocesan intelligence from that diocese, in a recent number of this paper, should encourage every other diocese in Canada to take like action, with good hope of obtaining a similar happy result. "At the Diocesan Mission Board the principal interest lay in the report from Mr. Burton, the diocesan agent. Briefly, his report showed that in those parishes he had visited, the incomes which had formerly amounted to \$1,794, had been raised to \$4,821, showing an average increase of \$368 per parish. The Mission Fund collections in these places amounted formerly to \$433. They have been raised to \$890." This is a record most creditable to the Rev. Mr. Burton and the diocese of Ontario, and as what has been accomplished there can be also elsewhere, we hope this example of wise and successful effort will be followed in all our dioceses, where a similar need we are sure exists.

The Fire at Chicago.

The awful fire which occurred in the Iroquois Theatre, in Chicago, on the 30th ult., is undoubtedly the worst catastrophe of its kind which has ever taken place on this continent, if not in any part of the world. In the short space of ten minutes, no fewer than 580 people—many of them being young children—were killed outright either by suffocation or by being knocked down and trampled upon by those, who in their frantic efforts to escape from the holocaust, took no heed either of sex or age. One of the saddest features of this most terrible affair was the very large percentage of women and children who were numbered amongst its victims. Nearly 100 more were more or less seriously injured. This direful calamity, which has turned the great city of Chicago into a city of mourning, has sent a thrill of horror throughout the civilized world, and at the same time has created a chord of heartfelt sympathy with the bereaved ones, which is no less universal in its extent. It is to be most sincerely hoped that the obvious lesson, which is to be learnt from this event, terrible as it has been, will be most seriously taken to heart by all of those who are now—or who will be in the future—responsible for the planning and erection of public buildings of every kind, so that such precautions may be taken as will render the recurrence of a like catastrophe—so far as human foresight can suggest—impossible in the time to come.

THE YEAR: PAST AND PRESENT.

The flight of time, man's most precious possession, something he cannot purchase, and which he is powerless to lengthen, as its successive periods pass by, demands reflection, when we recall and review the past, and anticipate with hope or dread, the coming year. The comforting thought in connection with what lies before us, either, as it affects the world at large, or the individual, is that the Lord reigneth, and that men collectively and separately are under the providential government of God, and all that comes to pass is part of a great plan, which will eventuate in the greater glory of God, and the welfare of the human family. The year past was unmistakable for the prevalence of peace in all the world, and though there has been no decrease in warlike preparations, and the nations continue to augment their armies and navies, there was no armed conflict between the great powers that control the destinies of the world. Not only has there been no war, but steps have been taken to render it less probable,

and to promote arbitration, as a means of settling difficulties between great nations. A proof of this is the arbitration treaty negotiated between France and England, and similar treaties among other powers. There is an evident disinclination to appeal to the arbitrament of the sword, produced partly by a humanitarian sentiment, and partly also by the increasing uncertainties of war, and the difficulty of gaining by it any decisive results. Whatever the cause, all must rejoice that the waste and loss, moral and material, of war have been spared to us in the year past. An accompaniment of peace has been the reign of plenty, and our own favoured country has been blessed with an abundant harvest, a great increase in its population, and an unparalleled expansion of its trade. In the political world the most striking event has been the resignation of Mr. Chamberlain and his brilliant campaign in favour of preferential trade within the Empire. He proposes to revolutionize the trade policy of Great Britain, not only in the interests of commerce, but also, as tending to strengthen the ties, which bind the colonies to each other and the parent State. This lifts it above the mere issue of free trade and protection, about which men differ more or less in all countries, and makes it an Imperial issue of transcendent importance. Whether England is protectionist, or not, in its trade policy might be a matter of small importance, for a change from one to the other could easily be made, but if for lack of unity of interests, the Empire disintegrates, that is a mistake, that is irreparable, and hence the seriousness of the issue, which is presented to the people of England. Mr. Chamberlain has entered upon the contest with a brilliancy, a daring, and disinterestedness that must command the respect and admiration of all whatever their views, as to his policy; and whatever the result, the colonies and their relation to the Mother Country are up for discussion and settlement. We feel confident that the ties which bind are stronger than the forces that tend to dis severance, and that the wisdom of statesmen, as well as the instincts of the people, will favor the still further consolidation of the varied countries and peoples, which constitute that unique and powerful combination known as the British Empire. The year has had its losses in the death of many eminent men in all departments of human activity, and the world is poorer for their departure from among us. We have not space to mention many, but such names will occur to all, as those of Lord Salisbury, one of the greatest of English statesmen; Pope Leo, who distinguished his exalted office by his great and varied talents; Herbert Spencer, the philosopher, and many others, who, by their gifts and labours, helped on the chariot of human elevation and progress. The Church at home and abroad has been active in missionary effort, and was never more alive to her responsibilities than at present. The Church in England has been harassed by the educational controversy, and the unscrupulous attempt of her adversaries to weaken her because of her conscientious stand on behalf of the religious instruction of the youth of the nation, for which in the past she made great sacrifices. The violent prejudices of many of the English Nonconformists against the National Church is hard to understand, much less to sympathize with. Our Church in Canada is, we believe, awakening to its responsibilities, and with greater zeal and wiser methods seeking to discharge them. We had occasion to draw attention to serious danger signals, as revealed in the last Government census, and have reason to believe that the alarm sounded then was the direct cause of an improvement all along the line, and the appreciation of the fact that self-satisfied complacency, or a resting on our part, or on what was done elsewhere would not suffice, but that we must be up and doing, if we would not fall far behind in the race with others, as to whom should be foremost in love and good works. To our Episcopal leaders, Dr. Matheson is a most welcome addition, and we anticipate from his

7, 1904.]

[January 7, 1904.]

CANADIAN CHURCHMAN.

of settling of of this between ies among inclination word, pro- ment, and ainties of it any de- l must re- d material, year past. e reign of 7 has been at increase expansion l the most on of Mr. n in favour e. He pro- y of Great commerce, ties, which the parent ssue of free differ more an Imperial hether Eng- trade policy ance, for a d easily be iterests, the ake, that is ess of the ple of Eng- ed upon the and disinter- spect and ws, as to his colonies and y are up for eel confident ger than the nd that the e instincts of er consolida- eoples, which combination year has had inent men in und the world among us. We it such names Salisbury, one n; Pope Leo, : by his great r, the philoso- heir gifts and man elevation e and abroad ort, and was ilities than at has been har- ersy, and the iversaries to ientious stand n of the youth ast she made idices of many against the and, much less in Canada is, nsibilities, and ods seeking to n to draw at- as revealed in have reason to then was the along the line, that self-satis- our part, or on not suffice, but f we would not ers, as to whom ood works. To eson is a most ipate from his

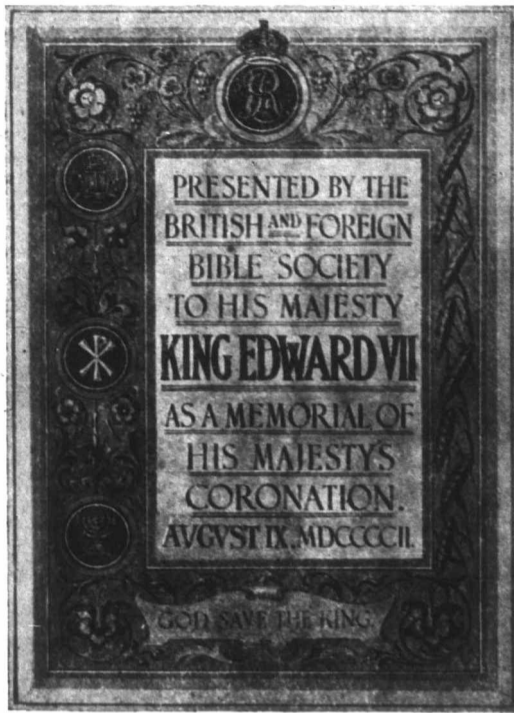
wisdom and labours in the vast and promising territory, where his influence will be exercised, the most happy and beneficial results. Another of our Bishops, Dr. Courtney, transfers his services to the American Church, and we hope that our most Eastern diocese will, with God's blessing, elect one who will be in all respects a valuable accession to the House of Bishops. As to the coming year, it is a blank book with three hundred and sixty-six pages. What Providence will cause to be engraved upon them none can tell. The future will gradually unfold itself, and in many things, large, as well as small, it will be the unexpected that will happen, and the wisest will be at fault in any forecasts, as to coming events. Changes, personal and national, will be many, for we live in a changing world, and our only hope of stability for ourselves, or others, is in Him who changes not, in Jesus Christ, the same yesterday, and to-day, and forever. As for ourselves, we have sought in the past year, as always, to promote the well-being and the progress of that ancient branch of Christ's Holy Catholic Church, to which it is our happiness to belong. As her healthful influence is extended, and her lofty ideals upheld, then will the truth be witnessed to, and lives be elevated and stimulated. We have laboured and shall continue to labour for those things that tend to edification and peace, and so far, as regard for the maintenance of the truth will admit to avoid all strife and contention. Especially shall we in respect to our brethren in the Church seek to obey the injunction: "Above all things, have fervent charity amongst yourselves." Our aim will be to promote a spirit of love and good-will amongst all Christian people, and to further, as far as possible, unity of spirit and of action. We are pleased to know that our efforts to be useful to the Church are appreciated by a large and growing constituency, and assurances of this character reach us often from many quarters, especially lately in connection with our annual Christmas number, which we are pleased to know was so much prized by our numerous readers abroad, as well as in all parts of Canada. In this the thirtieth year in which we have published the Canadian Churchman, we extend to all the readers and patrons thereof a Happy and Prosperous New Year.

BRITAIN AND THE BIBLE.

The conception of a society for the sole purpose of giving the Holy Scriptures, "without note or comment," to every nation of the world in its own tongue, was a British conception, and He who committed to men the keeping of the inestimable treasure of His written word has signally honoured the British people by making them, till now, the chief executors of this great trust undertaken a hundred years ago by the British and Foreign Bible Society. The motive of the society was well expressed by one of its founders: "Let us be the first institution that ever emanated from one of the nations of Europe for the express purpose of doing good to all the rest." "Good-will to men," was at the source of the institution, and it is a striking testimony to the power of the Christian religion to lift a nation above the temptation to revenge, that the British and Foreign Bible Society had its birth, and speedily became a force in the Empire at that awful crisis in Britain's history when Napoleon leading the most powerful nations of Europe by the nose had been conspiring with them to compass her overthrow. Yet in the first years of the society, it devoted money and labour to circulating the Bible amongst nations who had been for years at war with Great Britain. Its work, moreover, inspired the formation of the Bible Society, in Philadelphia, which afterwards became the American Bible Society, a daughter institution which now ranks next to the British parent in financial strength and scope of work. In course of time, it became the parent of auxiliary so-

cieties throughout the British colonies in various parts of the world, those in Canada being the largest. In the good providence of God, the British nation, from its colonizing character and from its close commercial contact with every na-

society, in 1804-5, when it published in the Mohawk language a translation of the Gospel of St. John, made by Captain Norton, otherwise known as Tyonenhokarawen, a chief of the Six Nation Indians. This is now one of the scarce books prized by bibliographers. The Gospel of St. Mark and the Liturgy of the Church of England had also been translated into Mohawk, and were used in the historic church in the Grand River settlement, near Brantford. The people of Great Britain will celebrate the centenary of the British and Foreign Bible Society by a national thank-offering of 250,000 guineas, to which King Edward gave the first contribution; and it is proposed to raise a thank-offering among the twelve auxiliary societies in Canada of \$50,000. It is expected that on the date of the celebration—Sunday, March 6th—a sermon on the Bible and the Bible Society will be preached in every church throughout the British Empire, as well as in every foreign country where the British and Foreign Bible Society is represented, making this day what may almost be called a "Universal Bible Sunday." The theme is an inspiring one. That the majority of the 370 languages, into which this society has translated and published its 180,000,000 copies of the Scriptures in the past one hundred years, are languages spoken by peoples who are either subjects of the British Empire or within the sphere of British influence, is in itself an almost overwhelming thought. To be thus honoured as the chief bearer of this Ark of the Covenant, we may well exclaim in the language of King's Recessional: "Lord God of Hosts, be with us yet."



Cover of Coronation Bible presented to King Edward by the British and Foreign Bible Society.

tion, civilized or uncivilized, has become the chief channel of conveying the Christian Scriptures to the world, and it is to be hoped the people of the Empire will always realize this distinction and the responsibilities which belong to it. When the British and Foreign first began its work, the Bible, or some part of it, was translated and published in about forty of the earth's languages; now it is published, in whole or part, in about



I have here translated (written and suffers most dearly and tenderly beloved in Christ) the new Testament for your spiritual edifying / consolation / and solace. Exhortyng instantly and besechyng those that are hearer here in the song / when y / and that have byer gift of grace to interpret the sense of the scripture / and meanyng of the scripture / when y / so consyde and ponder my labour / and that with the spryte of meynes. Tho yf they perceyve in any places they have not attained the very sense of the tonge / or meanyng of the scripture / or have not given the right englyshe worde / that they put for here hand to amend it / rememberyng that it is there due to doo. For we have not receyved the gift of god for our selves only / or for to hyde them: but for to bestowe them onto the benomyng of god and chryst / and edyfyinge of the congregacion / wchich is the bedde of chryst.

Facsimile of Tyndale's Preface to his New Testament (1525).

400 languages, of which no less than 370 are on the list of languages translated by or through the British and Foreign. From the first, the Church of England has borne an honourable part in this great work, one-half of the entire committee of management of the society in London being composed of members of the Established Church. In the early years of the Bible Society, at York (Toronto)—which afterwards became the Upper Canada Bible Society—Bishop Strachan was its main strength, and though he afterwards retired



Tailpiece from Coverdale's New Testament, 1538.

from it, his earnest addresses in behalf of its wide-embracing work ensured to it the interest and support of all sections of the Christian public. It is interesting to note that Canada figured in the very first year of the operations of the



Archdeacon-Madden.

Foreign Bible Society. In choosing Archdeacon Madden as a delegate to the Canadian auxiliaries the society showed its appreciation of his Christian zeal, his tact and geniality, as well as his force as a public speaker.

A remarkable feature of the wide influence of the British and Foreign Bible Society is that sometimes gains access to foreign fields that are closed to ordinary missions. For instance, Russia, which embraces one-seventh of the earth's surface, and 130,000,000 of its people, both Church and State encourage the society's agents, who are even granted passes on the railways and free carriage for their Bibles, yet foreign mission-



aries are usually excluded from Russian territory. Thibet, for centuries forbidden to Europeans, now has the society's New Testament translated into Thibetan, and it is read in the mysterious city Lhassa. Abyssinia is, among other lands, closed to missionaries, but not the Bible Society, which in 1900, sent to the E-

Emperor Menelik and his Queen some copies of the revised Ethiopic New Testament. The society's agent at Alexandria, Egypt, received an acknowledgment of which the following is a translation: "The conquering Lion of the tribe of Judah, Menelik the Second, Emperor of Ethiopia by the will of God. Peace and health from God to the honorable Mr. Alfred Cooper. The two copies of the New Testament, which were sent by the hand of the Englishman were duly received, and I tender my best thanks for them. If you send a quantity of these books to Adis Abeba by a person, bearer of a letter from you, they will be received with pleasure, and I will see that they are distributed and that a good price is paid for them. Written at Adis Abeba, in the 23rd day of Tonba, 893 (A.D. 1901)." The Emperor had already sent a fine pair of elephant's tusks as a gift to the Bible House in London. The accompanying is an engraving of the Emperor's seal attached to the letter referred to.

BROTHERHOOD OF ST. ANDREW.

The Executive Committee have thought it expedient, owing to the extent of territory to be covered, to appoint two travelling secretaries this year, one permanently and one temporarily, until October 1st, 1904. Mr. F. W. Thomas, the president of the Toronto Local Assembly, and Mr. W. J. Davis, late president of the Hamilton Local Assembly, have been duly elected to fill these positions and will enter upon their duties as soon as possible. The Executive feel that this decision will appeal to the Brotherhood at large, and they ask the prayers and financial support of all the members of the Brotherhood and Churchmen interested in this movement. The amount of their obligations up to October 1st next is estimated at \$3,000. On Sunday, December 20th, four (4) members of the recently revived chapter of St. Athanasius' Chapter, Toronto, were admitted into full membership of the Brotherhood. Several visitors were present, and the rector, the Rev. F. H. Hartley, preached an earnest Brotherhood sermon, appealing to all Churchmen to help in the work of the Church and assist their fellowman.

On Tuesday evening, 22nd ult., the new mission on King St., east of Sherbourne St., was opened by a hearty service, which was under the direction of the rector of St. James, and the Rev. D. T. Owen, curate. The opening prayers and address were taken by the Rev. Canon Welch, who made it clear to the large number present that the men in charge of the mission wished to be considered personal friends of all who chose to come to the rooms, and especially to those who had been living reckless lives, and who, therefore, felt themselves friendless in a great city with all the utter loneliness which one would feel under such circumstances. Short addresses were given by several of the men present, indicating the character of the work which it may be noted is in charge of the men of the Brotherhood of St. Andrew drawn from All Saints', St. James', Holy Trinity, and Trinity East Chapters. We sincerely trust that this good work will receive the hearty support of Churchmen, and particularly Brotherhood men, as there is a great field for it amongst the friendless men living in that section of the city.

THE CHURCH STUDENTS' MISSIONARY ASSOCIATION.

The Annual Convention of the Church Students' Missionary Association, held at Huron College, December 8th-12th, 1903.

For the benefit of our readers, who do not know what the Church Students' Missionary Association of the United States and Canada is trying to do, a word of explanation will not be out of place. As the name implies, the society encircles missionary organizations of the different Church colleges and seminaries in North America. It is

not the Student Volunteer Movement, though many volunteers are among its members. It is not confined to those entering the ministry nor to men. Any college of the Church of England or Episcopal Church can form a chapter of the association or have its existing missionary society recognized as a chapter, if it embraces the objects which are for prayer and systematic study and securing volunteers for missionary work.

The society has its own missionary in the field supported by contributions from the missionary chapters in the different colleges. At present there are about forty names of college societies on the roll, but there might be many more. The influence which such a body can exercise on the missionary feelings of the Church is incalculable and it is hoped that the recent convention will have given a strong impulse to the missionary spirit in the colleges represented. A strong programme had been drawn up and early on Tuesday, December 8th, delegates began to arrive. The opening service of the convention was a quiet hour conducted by the Rev. Dyson Hague in the College Chapel, attended by some forty persons. Mr. Hague dwelt on the foundation of all work in the personal relation to Jesus Christ and the peculiar position of consecration to be taken by those who give their lives to the spread of Christ's kingdom. After a reception, given by the Principal and Mrs. Waller, at which the delegates had an opportunity of meeting a number of the speakers and clergy of the city of London, an adjournment was made to the College Chapel for evening prayer, and the address of welcome from Principal Waller. The capacity of the chapel was taxed to the utmost with fifty persons present, but the service was most hearty. The text of the address was: "All the saints salute you," the salutation of the Church Universal to all who belong to Jesus Christ. As servants of Christ, the delegates were welcomed in the Name of Christ. He that receiveth you, receiveth Me. We want to have Jesus Christ in our very midst. Do you bring Him to us? Will He be in the midst of our convention? It was an inestimable privilege to be allowed to hold such a gathering in the college, to which they were heartily welcomed.

The opening meeting of the convention proper was at eight o'clock, when a short business session was held to appoint committees, and at 8.20 a fair audience had gathered in Convocation Hall. The subject of the evening was the call for volunteers. The speakers were the Rev. L. N. Tucker, D.C.L., and the Rev. William C. White, who voiced China's appeal to the Christian student. We can only give a few extracts. In my own work the population is 870,000, and I am the only male Protestant missionary. In the two districts, Longuong and Ningteak, we have about 50 to 60 congregations and two of the churches have congregations every Sunday of about 300, others average 15, some 100, some 200; a roll is kept of the attendance, and absent ones looked up. I am home on furlough, and I will tell you what one man is doing in Fun-Kien to-day. He is taking my work in the two districts with the supervision of 37 day schools. He is looking after Mr. Boyd's work. He is looking after his own two departments of Longuong and Foo Chow, and he is principal of the Theological College with about 40 or 50 students. He is superintending the High School for the time being. He is looking after the boys' boarding school, with over 40 boys. He is treasurer of the day school fund, and doing a great deal of secretarial work. That is the work that one man is doing in China to-day, because the workers are so few. China is getting roused to the fact that it must have Western knowledge. When the Chinese sets his mind to have anything, he will get it. And if the Christian students of this land and other lands do not take this knowledge to them, they will get it from unchristian lips, from the Japanese or some other people, who do not profess to follow Christ, and they will give it to them

in their own way. Then we want medical missionaries, and now I can speak from experience. That is the greatest need in the new districts in China. I was in a new place, where we had new work, and I found it was no use going out simply to preach to the people, but when I took my tooth forceps and medical chest with me, and surgical instruments, and opened them up and said: "Now have you any sick people here?" and they would bring them out, or they would invite me into their homes; there was an entrance for me and an entrance for the message I carried. Then we want translators and missionaries for literary work, and the ladies' work, and I cannot speak too highly of that. It is glorious to think of what these lady missionaries are doing in China to-day, but we need more of them in the Peking provinces. We have 123 ladies and only 22 men. Mr. White also spoke of the discouragements and the difficulties and concluded a most interesting and comprehensive address with an earnest appeal for help to make China a Christian nation. The next speaker was the Rev. L. N. Tucker, D.C.L., who emphasized the great need for men. In the course of a powerful address, he said there had always been an appeal for money, but now the cry was for more men. If all followed out their duty an army of missionaries would rise out of the earth.

The two following days of the convention were commenced with a celebration of Holy Communion in the College Chapel and Morning Prayer at 9 a.m. The delegates met for business at 10, and at 12 there was a short devotional address and intercession for missions. The address on the first day was given by Rev. J. R. Shields-Boyd. He worked out some interesting thoughts on the Church as the bride of Christ from the Song of Solomon. On Thursday the devotional address was given by the Rev. R. S. W. Howard, the newly appointed rector of Christ Church, London, who gave some helpful thoughts on the Easter Sunday afternoon walk and talk on the road to Emmaus. The afternoon meeting was devoted to a review of the past, present, and future of the C.S.M.A. movement. The founder, the Rev. Edward Henry Eckel, gave an account of the difficulties and hopes and fears with which the movement began. The position then was briefly that there was no organization of our Communion especially designed to press missions upon the mind and heart and conscience of our young men, while they were students in the academy, the college, the university, or the theological seminary, nor was there any to bind together in our fellowship of purpose and service those scattered societies. The young men must be roused to an interest in the missionary work of the Church. They must be made to understand it. They must be brought to study it, and to hear about it and fill and feel the thrill of a great enthusiasm for it. Yes, they must be brought to face and decide fairly and squarely the question of their own attitude and duty in respect to it—the personal question, Lord, what wilt Thou have me to do? Mr. Eckel described graphically how the discussions in the General Theological Seminary of an invitation from Alexandria to attend a meeting of the Inter-seminary Missionary Alliance had led to a rejection of the invitation by a slender majority, and how the defeated party had organized a convention of the colleges, etc., within our Communion, which was the first of the Church Students' Missionary Association. Mr. Eckel concluded a most interesting address by quoting the Bishop of Derry's beautiful poem on the selfishness of the Church. We give the first stanza:

"If I have eaten my morsel alone,
The patriarch spoke in scorn;
What would he think of the Church, were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fulness of bread,
Eating her morsel alone?"

Mr. Eckel was followed by Mr. John Wilson Wood, the corresponding secretary of the Board of Domestic and Foreign Missions of the Protestant Episcopal Church of the United States. That he and Dr. Tucker should both travel long distances and give up valuable time to the work of the convention shows the importance which such a gathering has in the eyes of the leaders of the missionary movement. Mr. Wood described the steps by which a travelling secretary was secured for the movement, and a good many men have held the post since, but it is still one of the difficulties of the association and one which would easily be overcome if the missionary societies in different Church colleges would realize the enormous value that such a secretary's work has. It means that the missionary-hearted colleges should support and visit the less missionary-hearted institutions and organize societies and chapters in them, besides stimulating the zeal of those already at work. But we are digressing. Mr. Wood proceeded to read the report of the Executive Committee, whose work largely consisted of providing means for doing the work of the travelling secretary, since Mr. Van Meter went to China. The districts had been divided up and most of the institutions visited in this way by volunteers. In conclusion, Mr. Wood spoke of some C.S.M.A. men holding frontier positions in different parts of the mission field of whom space forbids us to speak particularly. The society's own missionary, the Rev. D. T. Huntingdon, is at the most westerly point of the Church work in China. But one thinks to-day, one must think how that little group of men in the up-river district of China, is standing beside an open grave, about to commit to mother earth the body of that young and splendid leader, the missionary Bishop of Hankow, whom God called home on Monday. I can understand how their hearts are cast down. . . . So when they think that back here in the homeland, under the great flag of the British Empire, there are gathered together men from the two great English-speaking nations of the world, that we still are here, thinking of them and planning for them and for their work, and asking what we can contribute for it, I am sure they feel that the vacant place will be filled, and that the C.S.M.A. will look upon the present as a present of splendid opportunities.

Mr. McNulty, of the New York General Theological Seminary, spoke of the future of the movement. He appealed to the members of the convention to look upon the field in all its length and breadth and do all that in them lay to remove the stain that has been on the Church for so long, the call for men for the mission field, and no one to respond to it. It is a tremendous responsibility that rests upon us. We can carry that message back to our institutions, to take away that stain, and may that now be the future activity of the C.S.M.A. The chair was taken at the afternoon conference by Mr. J. H. A. Beattie, secretary-treasurer of the Diocesan Synod, and chairman of the local branch of the Canadian Church Missionary Society.

The evening session was devoted to the general topic of the Bible in missionary work. The first address was given by the Right Rev. the Lord Bishop of Huron, who gave a scholarly sketch of the history of the Bible translation in the Early Church. He proved its absolute necessity as an instrument in the work from the fact that even heretics had been obliged to take the Bible with them and translate it into the popular tongue that it might be accessible to those whom they sought to turn to their views. He brought forward a number of interesting facts about the circulation of the Bible in different ages of the Church, and how the first printed Bibles had been issued in Germany. He was followed by Rev. Bernard Bryan, who gave a sketch of the present day work of the British and Foreign Bible Society, and then by Dr. Pott, principal of St. John's College, Shanghai. The latter gave an account of the Bible in China and of the work of translating it into Chinese, first accomplished by

Mr. Schereschewsky, afterwards Bishop of Shanghai. He was known as the Bishop who never slept, and Dr. Pott gave an interesting account of his catching the night watchman asleep on his balcony, how he became paralyzed with over work, and how he returned to his labours of translation as soon as he was restored to health. How he worked away with a typewriter and one finger and then went back to China to get the work put into Chinese characters and printed. The latter work was done in Japan, whither the indefatigable Bishop went, in spite of his infirmity, to see the work properly accomplished. To show the colossal character of the labour for one man to accomplish, it has taken a committee of twenty missionaries, appointed in 1890, since then all their available time to produce a few books of the Old Testament. Dr. Pott also emphasized the need for men to explain and expound the Bible, otherwise it was not always useful for the purpose intended. The Viceroy of China has handed the translations to Chinese scholars to reproduce in classical language, and so the great Text-book of the Christian Church is winning its way. Dr. Pott also spoke of the interest with which the lessons are followed in church by native Christians, who take the trouble to find their places and follow every word for themselves. He expressed the opinion that the original failure of the Roman Catholic missions in Japan centuries ago was due to their not taking an open Bible. In concluding, Dr. Pott pointed out that the value of the Bible in missionary work was largely due to its hope, in the promise of the coming again of the Messiah and His kingdom. Because it is the book that tells of the coming of His kingdom, and how that kingdom will be at last in earth, as it is in heaven, that Christ will reign over us, it is the great power in the world, the great power in the mission work of the Church.

Thursday, the concluding day of the convention, was perhaps the most successful of all because so many of the speakers were missionaries. The conference in the afternoon was on missionary principles and methods. The chairman was Mr. John Wilson Wood. Mr. Davidson, of Ohio, read a paper on Kansas as a mission field, a fair sample of the pioneer work of the Church in home lands, as truly missionary in its spirit as in foreign lands. With the change of names and absence of such features, perhaps, as four agnostic preachers in one town and no preacher of the Gospel, all that Mr. Davidson said of Ohio is like what may be said of the work in the newly settled districts of our Northwest. The harvest is plenteous and the labourers are few.

Mr. Boyd spoke of missionary motive, especially the motive of obedience as necessary in regard to the command to go into all the world and preach the Gospel as to "do this in remembrance of Me." He also spoke of the motive of privilege in what was a most heart-searching appeal for all who heard the address. The other speakers dwelt on the different methods. But especial stress was laid on the educational method by which native pastors and teachers and catechists and citizens were trained to preach Christ and live Christ in the heathen world. Mr. White emphasized the thought that the methods were directed to a purpose, the building up of the Church or Jesus Christ. He also spoke of the medical work and the book work, the distribution of Christian literature.

Rev. J. Cooper Robinson spoke of the enormous student body in Tokio, which rivals Calcutta for influence and numbers. He dwelt on the importance of providing Christian boarding-houses for non-resident students, male and female. He mentioned one for 800 female students, and the possible influence such work would have if developed systematically. Some of the lady missionaries are able to do something for individual cases in this way, but this work might be pushed on. He also spoke of the importance, the difficulty, and the blessing attending personal work. It is invidious to make distinctions, but the general impression seems to have been that the last

meeting was the best of all. Dr. Pott spoke for China, Mr. Robinson for Japan, and in a few words, Principal Waller presented the claims of the world and the work the departing delegates might do to help to meet the need.

Dr. Pott spoke first of the open door in China for the spread of the Gospel, on sixty missionaries at work in what was a few years ago the most conservative of all the Chinese provinces. He emphasized the religious liberty granted by the Government and the consequent greatness of the field. He showed that the attitude of hostility of the individual had given way for one of readiness to hear and learn and enter into international relationships, of the realization of the fact that foreign intercourse was not going to injure but to help China. Instances were given of the purchase of literature to illustrate this change of feeling. Young men go from China to Japan now to study her methods and get Western learning. He spoke of the need of physical healing and the hopelessness of Confucianism. He told of the death cry. When a man is dying, one mounts on the roof of the house and cries: "Come back, come back," and one from below, representing the soul of the dying, replies: "Coming, coming." But when one has entered the house it may be after the soul is flown, there is a hopelessness of despair manifest on all sides, that can think only of the hope of transmigration, as the soul passes round through thousands of years perhaps to attain Nirvana or be snuffed out like a candle. When I think of my own great branch of the Church, and I reflect that not more than twenty-five ordained men, out of a ministry of 5,000 in the United States, have gone out to the main field in China. It seems such a pitifully small effort to be putting forth, I hear the cry on account of the greatness of the opportunity. I hear that cry on account of the crying needs of the Chinese people. I hear it because of the blood of the martyrs that has been already shed in China. It is the old cry which St. Paul heard from Macedonia "to come over and help us." Mr. Cooper Robinson followed with an account of the work in Japan. He emphasized work there as in a strategic point. I believe he said that were Japan Christian she could help China in a way that no other nation could do. What Japan needs was not money, but men to preach Jesus Christ. He dwelt also upon the need for unity at home. The greatest hindrance is the presence of so many sects. We want more volunteers, more prayer and more going and more giving. Principal Waller then spoke on the field in the world. He asked the audience to look at it from the Divine standpoint, God so loved the world, that He gave Himself—His only begotten Son. His Son prayed that the world might believe, that the world might know of the mission of the Son. He showed that, after the fields named, the most needy and the one which should appeal to British subjects most strongly, was India. According to some statistics, there are more women in India who can neither read nor write than there are people in all Africa. He spoke of the splendid educational system the Church has in her Prayer Book, for educating people to be like Christ, and building them up in Him. This was what made the C.S.M.A. such a potential factor in dealing with the missionary problem. It is the sons of God who are to establish Christ's kingdom on the world, just as it was sons of God who wrought havoc of it in the early days. The manifestation of the Sons of God would take place at Christ's coming. In view of this, self-consecration is needed. I know not, you know not, no man knows how soon he will return. But surely He comes quickly. The meeting concluded by a prayer offered by the Bishop of Huron, and after the Blessing, all rose and sang the Doxology. Thus ended what will perhaps prove to be a red letter day in the history of the Church Student Missionary Association, and it is earnestly hoped in the history of Huron College. All the delegates expressed themselves as delighted with their reception, and

the kindness shown them by the citizens of London. Many grateful letters have been received from individuals since the convention closed. The Huron College Missionary Society is particularly grateful for the help which it received from the M.S.C.C. and C.C.M.S., in providing so many speakers, whose presence helped the convention so largely.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's, Nfld.

St. John's.—The following is an extract from a Newfoundland paper: "With very deep regret the sad intelligence was received on the 21st ult. of the demise of the Rev. Dr. Taylor, who passed away at his residence in Homestead, Baltimore, Md., on the 6th of December, in the sixty-fourth year of his age. Robert Holland Taylor was a native of Southport, England. After passing the usual course of study at St. Augustine's College, Canterbury, he arrived in St. John's on Easter Day, 1863, and was ordained deacon by Bishop Field on Trinity Sunday. After a visitation voyage in the Church ship, "Hawk," in the capacity of Bishop's chaplain, he was appointed to the mission of Brigus, where he remained for twenty-four years, working most assiduously, and winning the love and confidence of his parishioners, as well as the friendship of clergy and laity throughout the Bay. He was a pioneer of improved Church structure, as is evidenced by the beautiful little church of St. George, at Brigus, and the handsome church of St. Augustine, at Burnt Head. In 1887 he was appointed Vice-Principal of Queen's College, St. John's. On the retirement of Rev. Dr. J. C. Harvey, he succeeded him as Rural Dean of Conception Bay, having returned to his mission at Brigus. In 1895 he left Newfoundland for the United States, and was made rector of Homestead, Baltimore, of which parish he has since been in charge. He was married in 1891 to Miriam, daughter of the late Hon. Colin Campbell, of Weymouth, Nova Scotia, by whom he had three children. After examination, he received the degrees of Bachelor of Divinity, at King's College, Windsor, and Doctor of Divinity at Trinity University, Toronto. In Brigus his name is a household word. On receipt of his departure the church bells there were tolled, as a mark of universal regret. In almost every settlement in this Bay, on the missionary platform, and in Synod, he was esteemed, and his judgment was held to be of value.

FREDERICTON.

Hollingsworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Campbellton.—Christ Church.—The members of the Ladies' Guild of this parish held a bazaar recently, which was very satisfactory to all concerned. The profits exceeded \$90. On Thursday evening, the 30th ult., the Sunday school scholars held their Christmas tree entertainment. After recitations, solos and carols by the children, the gifts were distributed, and each small child received a half-pound box of candies, a toy and a book. The elder scholars were presented with a half-pound box of candies and a book. An envelope, containing \$25, from the men of the congregation, was presented to the rector, the Rev. R. J. Coleman. Just before the close of the entertainment, the secretary-treasurer of the Ladies' Guild read the following address: "Dear Mrs. Coleman, the members of the Ladies' Guild have much pleasure in asking you to accept the receipt which pays in full for an improved Singer sewing machine. They hope you may take as much pleasure in using it as they do in giving it, with best wishes for a bright and happy New Year. Signed, Mabel Flett, secretary-treasurer,

on behalf of the Ladies' Guild, Christ Church, Campbellton, December 31st, 1903." Both the rector and his wife have much for which to thank God in being placed in such a parish as this. Such gifts, valuable in themselves, are far more valuable as being tokens of the respect and love of the parishioners. To the ladies of the Guild and the Sunday school teachers great credit is due. By their untiring energy and sacrifice and devotion to the cause of our Lord, they have ably and loyally held up the rector's hands in all his work. Would to God there were more such parishes. Laus Deo.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Quebec.—The Rev. H. J. Petry, M.A., of Queen's College, Oxford, died in this city on the 19th ult., after a long illness. At Oxford he was a contemporary of the late Lord Salisbury and Sir Michael Hicks-Beach, and the two latter were officers of the Masonic lodge in which the deceased was at the time initiated. Mr. Petry has been Grand Chaplain of the Grand Lodge of Quebec, rector of Danville, chaplain at Grosse Isle, curate at St. Peter's, Quebec, and assistant at the Anglican Cathedral, Quebec. He was a son of the late Mr. Petry, of Wood & Petry, the large timber exporters of half a century ago, brother of the late Wentworth Petry, and father



The Late Rev. C. J. Hutton, Rector of Bath.

of the Rev. H. J. H. Petry, former head master of Bishop's College School, and of Captain W. H. Petry, secretary of the Garrison Club, here.

MONTREAL.

Wm. Bennett Bond, D.D., Archbishop, Montreal.
James Carmichael, D.D., Bishop-Coadjutor, Montreal.

Montreal.—Christ Church Cathedral.—Several gifts have been made to this cathedral church during the past few weeks. Two members of the congregation have given an altar cloth and dorsal, another has presented a pair of curtains for each side of the altar, and two others have given each a large illuminated Book of Common Prayer for use during the service.

ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

Kingston.—Christmas services were well attended, and were bright and fully in keeping with the joyful festival. From all parts of the diocese come cheering reports of the good work done.

The Christmas offertories were, in most cases, above the average. The excellent pastoral of the Bishop had its full effect in suggesting what needed only a suggestion in most cases. Besides money gifts, the clergy were remembered in many other ways. Substantial presents for house, person and horse were by no means uncommon, and general good-will was the order of the day.

St. George's.—The annual Christmas festival for the Sunday school was held last Tuesday and was carried out most successfully. The Lord Bishop was obliged to cancel all engagements for Sunday, December 27th, owing to a severe attack of la grippe. He was to have preached at St. Paul's in the morning and at the Cathedral in the evening. Large congregations had assembled and were much disappointed at the Bishop's absence.

St. James'.—The Sunday school, which is one of the strongest in the city, held its Christmas entertainment at the City Hall, on the 29th Dec. There was a good attendance, an excellent programme, and complete satisfaction on all sides.

Oxford Mills.—The popular rector of this parish was presented by his parishioners with a handsome fur coat, accompanied by an address, fully appreciative of his work. Mr. Swayne has been in the parish only a short time, but long enough to win the hearts of his people by his steady, earnest, and energetic work.

Cataraqui.—Christ Church.—The annual Christmas tree for the Sunday school was held in the Town Hall on New Year's Eve, and was a great success. Too much credit cannot be given to Mrs. Simpson for earnestness and zeal in all Church work.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

St. Paul's.—The Rev. H. J. Cody, M.A., rector of this church, has been made a Canon of St. Alban's Cathedral, by the Bishop of the diocese. We heartily congratulate Mr. Cody upon the honour which has thus been bestowed upon him.

Uxbridge.—St. Paul's.—Sunday, December 27th, was a red letter day in this parish, being their anniversary service. Though the weather was unfavourable, there were large congregations both morning and evening. The sermons were preached by the Rev. Arthur Murphy. The offertory for the General Purpose Fund was nearly \$300. Special music was provided by the choir, and solos rendered by Miss Gould and the rector. The work in this parish is most encouraging, and the rector, the Rev. W. H. A. French, and his wife, are to be congratulated upon the excellent work accomplished since their appointment.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Hamilton.—Church of the Ascension.—The memorial window, which was recently placed in this church to the memory of the late Rev. Canon Hebdon, and which was unveiled on Christmas Day, is a very beautiful work of art. The window was manufactured by the N. T. Lyon Glass Co., of Toronto, and it reflects very great credit upon the firm, for it is really a splendid piece of workmanship, and it gives the greatest satisfaction to the parishioners.

Synod Office.—The Church people in this diocese have raised for the M.S.C.C. the sum of \$5,600, being \$400 over and above its apportionment. The Rev. R. Perdue, rector of Lloydtown in the diocese of Toronto, has been appointed rector of the parish of Dunville.

St. Catharines.—Bishop Ridley College.—Th

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y College.—Th

Old Boys' sixth annual dinner took place in Toronto on Wednesday evening, the 28th ult. Mr. H. L. Hoyles presided. At this dinner, Mr. J. Herbert Mason, who is the president of the corporation, made an important announcement in regard to the rebuilding of the college to the effect that plans for a substantial structure had been prepared and work would begin at once, providing a few public-spirited citizens came to their assistance. The sum of \$75,000 is needed, but the work will go on if \$50,000 is subscribed. Of this amount the college authorities have already obtained nearly \$48,000 in insurance money, subscriptions and from the sale of debentures. The outlook for the college is very gratifying. The attendance at the present time is 107, the largest in its history.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

London.—Cronyn Memorial Church.—Sunday, December 27th, was celebrated as gift Sunday in this church, the teachers and scholars coming, like the Magi of old, to present their gifts to Christ. Two large tables neatly covered with white cloth stood upon the platform, and it was a pleasant sight to see the assembled scholars, class by class, bringing their toys and books and heaping them up in a quickly growing pile. Some of the gifts were most valuable, and included a very large number of Bibles, Hymn Books, and Prayer Books. Verily, it is more blessed to give than to receive, and if Church people only knew the happiness that is given to the scholars it would be universally adopted in every Church Sunday school in every diocese. It is at once an education, a benefaction, and a pleasure. Two large-sized packing-cases were afterwards sent to one of the poorest parishes in the diocese, and to another parish in a missionary diocese further off. The children afterwards assembled in the church to sing the Christmas hymns and to hear the ever-fascinating story of the Wise Men and the Star, the gifts, and the Incarnate God. The addresses were delivered by Mr. Carlyle and the rector.

St. Thomas.—Trinity.—The Ven. Arundel C. Hill, M.A., the newly appointed Archdeacon of Elgin was surprised by the members of the select vestry of this church at the rectory on Wednesday evening, December 23rd, 1903, when the following address, beautifully engrossed, was presented to him: "We, the members of the select vestry of Trinity church, desire to give expression to the great satisfaction which we feel at your recent elevation to the honourable and venerable office of Archdeacon—an office, which we know you will fill in the best interests of the Church in that portion of the diocese committed to your charge. We feel sure that the recent appointments will be highly appreciated, as it is hoped that it will materially lessen the very onerous duties of our beloved Bishop. After your eighteen years' rectorship of this parish, we are able to testify both to your earnest desire for the Church's welfare and progress, and your ability to promote it. We feel that we voice the sentiments of the entire congregation of Trinity church in offering our most sincere congratulations on your promotion and in wishing yourself and Mrs. Hill very many years of Christian usefulness." The Archdeacon made an appropriate reply, as follows: "Gentlemen of the Select Vestry,—I thank you most sincerely for the kindly worded address which has been presented to me to-night. I am very grateful for the hearty congratulations, good wishes, and friendly expressions of regard to myself personally which it contains. As you say in the address, I have been your rector now for eighteen years, and I look back with deep thankfulness on the long period during which we have been connected as pastor and people. I gratefully appreciate the invariable kindness, courtesy, and sympathy I have always

met with from you; the patient manner in which you have overlooked and borne with my many shortcomings and imperfections; and the cordial support and co-operation which you have given me in my efforts to promote the spiritual and temporal welfare of the parish. When I think of the responsibilities and duties attached to the new office, which our beloved Bishop has been pleased to confer on me, I am painfully conscious of my own unworthiness and unfitness to perform them rightly; and I ask you all to remember me in your prayers, and beseech the Great Head of the Church to give me grace to discharge them to the advancement of God's glory, the good of the Church, and the success, prosperity, and progress of the Archdeaconry of Elgin. I trust that the 'entente cordiale' which now exists between us may continue as long as God spares me in health and strength to minister unto you in noly things. May God abundantly bless you and all the members of Trinity parish, and grant that we may all stand hereafter at the right hand of the great white throne of our King. Amen."

St. Mary's.—A most successful Sunday school entertainment was held recently, in the Opera House, attended by nearly four hundred people. It consisted of chants, a "Calendar of Days," in which all the days of the week were presented, different occupations being engaged in; the Lord's Day being presented as the day of worship. A cantata, "Christmas and Santa Claus," was excellently given; solos, duets, trios and choruses being well rendered. The whole was proclaimed one of the best entertainments ever given in the town. The Rev. W. J. Taylor spoke of the efficient condition of the Sunday school. He said that an offering was sent yearly to the Children's Home, in Toronto, and self-denial offerings for missions were made in Lent. There is a Mission Band, numbering 56 members, which had just sent a bale to Kanyengeh. The Rev. Professor W. E. Taylor, R.D., preached in St. James' church on Christmas Day, and the Sunday following. Mr. Taylor has recently been elected to the Committee of the Newsboys' Home, and also the Canadian C.M.S.

Port Rowan.—St. John's.—Early in October, the ladies of the congregation met to discuss the advisability of having a sale of work in order to raise money to meet the necessary repairs of the parsonage. It was agreed to put off the W.A. for two months and see what could be done in that time. With the usual energy and despatch of the Port Rowan ladies, they all unanimously set to work, and the results were far above their expectations, and the work seemed to draw the congregation together, as they had not been for a long time. Articles were sent from many old friends. Contributions from former clergymen's wives and children, and \$10 from the daughters of the late Rev. John Wood, England, who preached his first sermon in this church; so that about \$75 worth of things was soon got together, and the sale came off on 11th December, in the Masonic Hall, at 2 p.m., a delicious tea being served to all who wished for refreshments from 5 to 7, and \$38 was taken at the tables, \$18 from the sale of homemade candy and ice cream, and \$145 is now standing in the bank account of the Ladies' Aid, as the result of the two months' work. No exorbitant prices were asked. No lotteries, grab bags, or fish pools were to be seen, but good, honest hard work was added to what the handful of willing workers could give, and now we hope to go on with the W.A. with renewed vigour, so that there will be no loss in the value of the bale sent annually to Rev. A. de B. Owen, for his Indian Home in Alberta. The W.A.M.A. held their annual meeting on 18th December, at the home of Mrs. Wood, widow of the first clergyman of the parish. The Rev. C. W. Sanders appointed Mrs. Mabee as president, and under her direction we hope to fulfil all our pledges, and go on steadily with our weekly meetings from now to July. The congregation sent

in their portion for the C.C.M.S. (\$50), by Sep and we trust we shall not fall short in the Master's work for having spent a little time of home work. We are very thankful to have an earnest, energetic, young clergyman to encourage us under difficulties, after the removal in May of our much beloved pastor, the Rev. Shore, and his energetic wife, who established the W.A. in this parish.

Petrolia.—Christ Church.—The Bishop of the diocese has appointed the Rev. William Cra B.D., rector of this parish, to a canonry in Paul's Cathedral, London. We heartily congratulate Mr. Craig upon the honour which has been bestowed upon him by his diocesan.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate of Winnipeg, Man.

Napinka.—This village was, up to last spring in the parish of Christ Church, Melita, but owing to the country around being so quickly settled up, it was decided by the Mission Board of the Synod of Rupert's Land to cut off and make a new mission of Napinka, Medora and Grand View. On his ordination, the Rev. Richard C. a student of St. John's College, Winnipeg, was licensed by the Archbishop as missionary in the southwest corner of Manitoba. There was no church in the whole of the mission, so Mr. C. set to work, and the church at Medora, an account of which appeared in The Canadian Churchman of November 19th, was part of the result. At Napinka, the people were more ambitious, and decided to raise a \$1,200 church with a concrete basement suitable for meetings, etc. A Ladies' Guild was formed in June, and the members have worked with very great energy having some \$500 to their account, but they wished to have at least \$500 in hand by the time the frost was out of the ground, so work for a bazaar was organized and held on December 8th. Somewhere in the neighbourhood of \$225 was made by this mode, giving them at least \$425 to their bank account. A bazaar was held in Graham's Hall, which was lent free of cost. Mr. Cosgrove, auctioneer, had a piano for the occasion, also acting as auctioneer at the close of the evening, so not a thing remained on hand. An autograph quilt, which had already netted over \$105, was sold for \$16. Other quilts were sold for \$5 and \$3.50. Cushions fetched as high as \$4.50. The bidding was very spirited. Ladies from Melita, the mother parish of Napinka, sent things for the supper and bazaar, and so—despite the blizzard which raged during

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the part of the day drove the twelve miles to encourage their daughter parish. After the dinner and bowl supper, a short programme was rendered, including nursery rhymes by young children, and "Lead, Kindly Light," by the elder girls. The Rev. R. Cox occupied the chair, and by an opening speech thanked all who had so kindly helped to make the bazaar such a success. The hall was crowded by members of all the Anglican churches, many of whom very kindly contributed in material and articles for sale, and food for the supper and in the programme. December 11 will long remain in the remembrance of St. George's, Napinka, as a red-letter day. The work of the church will be begun as soon as possible after the frost leaves the ground. The present applications are that sufficient money will be raised to open the church free of debt.

QU'APPELLE.

John Grisdale, D.D., Bishop, Indian Head, N.W.T.

Indian Head.—The Ven. J. P. Sargent, B.D., is installed as Dean of the pro-cathedral of this diocese on the 22nd ult., and at the same time, the Rev. McAdam Harding, rector of Brandon, was installed as Archdeacon of Assiniboia.

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary.

Pincher Creek.—The Rev. Canon Havelock Smith, rector of this parish, and rural dean of Macleod, has been offered the living of Trail, Kootenay, B.C. It is not likely that after sixteen years of pioneer work in the diocese of Calgary he will accept the offer. It is thought that the Canon will not leave his present parish except for the sake of procuring for his family greater educational advantages.

COLUMBIA.

William Willcox Perrin, D.D., Bishop, Victoria, B.C.

Nanaimo.—St. Paul's.—The Bishop of this diocese held an ordination service in this church on the 4th Sunday in Advent, December 20th, and admitted Mr. George Arthur Bagshaw to the diaconate. After the service, he licensed the newly-ordained deacon to Cedar District, Nanaimo.

NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster, B.C.

New Westminster.—The Ven. Archdeacon Pentreath has returned to the coast from a six-week's visitation of the diocese of Kootenay. Funds have been provided for the stipend of an Archdeacon of Kootenay, who will reside at Nelson, and undertake the superintendence of the missionary and financial work. Since the organization of the diocese in 1900, its growth has been very marked, and the prospects of development are such that a resident officer has become a necessity. The Bishop of New Westminster and Kootenay will shortly appoint an Archdeacon, and Archdeacon Pentreath will then confine his work to the diocese of New Westminster, the eastern boundary of which is a few miles east of Kamloops, and the northern boundary the 54th parallel. The diocese of Kootenay is in excellent financial condition. On the twenty-six church buildings and nine parsonages the debt is only \$200. The beginning of an endowment has been made, and the Synod has been incorporated. The Bishop of New Westminster will still continue to act as Bishop of Kootenay until the endowment of the diocese of Kootenay is completed.

Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

FASTING COMMUNION.

Sir,—In answer to your correspondent's questions on the above subject, I beg to say: 1. I am not in a position to give him the authority the Bishops had for their statement that the Church of England at the Reformation ceased to require the Communion to be received fasting. All I can say is that the statement is contained in a resolution by the Upper House of Convocation of Canterbury on May 5th, 1893; and when one takes into consideration who were the members of Convocation, and the amount of learning and other facilities at their disposal, it is almost impossible to conceive that they drew up the resolution, which contained the above statement, without having first of all been sure of their ground. 2. The Church of England, according to Article XXXIV., has power to decree her own disciplinary measures. Are not the canons of 1603, and as amended in 1865, the only ones binding on us? If not, then why are the others of more ancient date not put into the hands of all candidates for Holy Orders? In a work on Pastoral Theology, published by S.P.C.K., and read, I believe by nearly all theological students in England, there is the following statement: "But there are some to whom the supposed necessity of fasting communion is a real burden and trouble; and these should be instructed that there is no such burden laid upon them by any existing rubric or canon of the English Church." I will conclude with the words of Bishop Churton (late of Nassau): "It can hardly be right to pronounce theirs a mortal sin who allow themselves liberty, in a matter not of doctrine but of discipline long disused among us."

A. CAMERON MACKINTOSH.

DIOCESAN MISSIONS.

Sir,—In your last issue, "Missionary" wrote in a very excitable strain, or else he did not read carefully the letter written by "Churchman No. 2." The writer of that letter never asserted that in the diocese of Toronto parishes were granted aid from the Mission Fund, which were able to be self-supporting. The writer of the letter did say that the people had the idea that this was so, and this idea the collectors for the Mission Fund had to argue against. Some of the clergy are responsible for some wrong ideas that the laity have. There are two more I have heard myself: (1) That the widows of the deceased clergy are too well off already, therefore there is no necessity to contribute to the Widows' and Orphans' Fund. Asked their reason for saying so. Answer: A clergyman told them so. (2) That the money for missions never reached the missionaries, and the worst men are sent out. Answer again: A clergyman told them so. These, the collectors had to contend against, and then on the top of these is the increase to the secretary's salary. I know that no system is perfect. I know that there are men in charge of missions, who should be superannuated for the good of the Church in the missions. I know that many missionaries have hard lives, and do noble work, and who have to exist on a salary equal to the last increase in the secretary's salary. I trust that "Missionary" will reconsider his resolve to cross the line. I have no doubt his crossing would be a calamity to the Canadian Church. In the meantime, let him rest assured that he has the sympathy of

CHURCHMAN NO. 2.

Though the exceptional strength of the Canada Permanent Mortgage Corporation, with a paid-up capital only equalled by three of the largest of Canada's strong financial institutions, makes it a favorite with depositors of large sums, a deposit account may be opened with one dollar.

That dollar, and every dollar added thereto, will bear interest at three and one-half per cent. per annum, compounded half-yearly.

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Sir.—The letter of "Missionary" is full of woe and lamentation, and very justly, too, for having read his letter, I turned to the "Convening Circular" of Synod, 1902, and scanned the two columns there—the one, the amount guaranteed by the parish, the other, the Mission Board grant. While scanning those figures, one cannot help thinking that there is a disproportionate giving by the Mission Board. Allow me to point out some of those parishes and compare the amounts each missionary receives:

Mission.	Guaranteed.	Grant.	Total.
Dysart	\$150	\$350	\$500
Stouffville	250	150	400
Alliston	567	175	742
Coldwater	370	350	720

The two last parishes have the advantage over the two former by a considerable amount. Of course the clergyman of the two last named parishes are members of the Mission Board. I also notice that \$100 is given to Keswick, I suppose to supply the ministrations of the Church to the many wealthy pleasure-seekers, who spend the summer months there, so as to get rid of the heat and dust in the cities. It is good to be generous, but "charity should begin at home." No man, who is a beneficiary of any fund, ought to be a member or administrator of such fund.

GEORGE HENDERSON.

OUR PUBLIC MEN.

Sir,—Can anyone tell us why our public men are so slow to do anything for the Church of England in Canada? Some time ago I was appointed to this Mission, where we have two frame churches and a small wooden parsonage, with a mortgage on the last. I am desirous of reducing this mortgage, and also am desirous of building a church in the north, where the people are very poor, and are worshipping in a tumble-down hall that would almost freeze one to death. I applied to both Lord Strathcona and Mr. Whitney for a small donation, but received not even an answer. Mr. Whitney, however, could journey all the way from Iroquois to this very parish and help the Roman priest gather in \$1,000 for his congregation, and now Lord Strathcona has paid \$100 to the Roman church at Marmora village, over against us. Is the Church of England in Canada in reality such an injury to Canada that she has to be treated thus by our public men, some of them her own children?

C. A. FFRENCH.

WHO WILL HELP?

Sir,—May I ask if you will be so kind as to put the following appeal in your valuable paper: Up to last spring we had held no services at Medora, and so on my ordination I was licensed to the Napinka Mission, which includes Napinka, Lauder and Medora. At this latter place we were holding services in a hall over a carpenter's shop. Thinking that if we had a church we might have

better congregations and have a better standing we decided to build a small church. A meeting was called, and in three weeks a neat little church was built. This, however, needs finishing inside. With what has been promised and paid we have received about \$385. The S.P.C.K. has granted £30, or about \$145.80. These two sums will amount to, \$530. The building when finished will cost at least \$750, so we will still have a deficit of \$220. The people here have done their best, and we shall have to ask for outside help. The dean opened the church on November 8th, an account of which appeared in the Canadian Churchman. I shall be very glad to receive any help which anyone may feel like sending. I have received copies of your paper from a large number of kind persons. May I ask if they and your other readers will help in building up the Church in the North-West? Thousands are coming in every year, and if the Church is to hold her own, then we must look to outside help. Subscriptions, however small, will be gratefully acknowledged. Money orders should be made payable to me at Napinka, express orders at Medora. Trusting that this appeal will meet with a hearty response,

RICHARD COX,

Curate in charge.

Medora, Man.

FASTING COMMUNION.

Sir,—In your issue under date November 26th I happened to see the letter of X. Y. Z. relating to Fasting Communion. I am away from books, so cannot quote accurately. I have, however, very carefully looked into the matter before. I am positive that under all circumstances, save imminent danger of death (unless possibly it be a dispensation from the proper authority to the infirm or aged) the law of the Catholic Church, of which we claim to be a part, has been from time immemorial against receiving the Holy Communion after breaking one's fast. The great Saint Augustine says: "It has pleased the Holy Ghost" that this be so. There is also a law or canon enacted by the English Church, and still in force, never having been abrogated, expressly forbidding the reception of the Holy Communion except fasting. We should deplore the shameful laxity of discipline in our Anglican branch of the Church of God in this matter and the rare occasions where our people are taught the simplest facts of the Catholic faith. Nowhere else, from east to west, is non-fasting Communion tolerated, and laxity has led to that most unchurchly and Protestant act of disobedience known as "evening Communion." I trust that in the majority of these cases the clergy are unhappily ignorant of the facts, though it is not always so. If your correspondent is desirous of accurate information relating to this matter, there are some excellent cheap pamphlets by eminent Anglican authorities to be had at The Young Churchman Company, Milwaukee, Wisconsin, U.S.A. It is a great pleasure to read so reverent a letter as your correspondent's and it is of such minds that our unflinching Churchmen are made of. If we had more teaching and less preaching, what a power could be built up for the Church in this land!

LAYMAN.

THE PAINTING OF THE FRESCOES.

By Mrs. Berylan Jones.

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INTRODUCTION.

The wild, rocky sea-coast of Cornwall, and a calm, still evening in the month of April, about the middle of the fourteenth century.

Five hundred years ago, as now, the restless waves beat against the grey rocks in Mount's Bay, and the Castle of St. Michael's Mount stood out like an enchanted palace against the gold and purple and crimson of the sky. But then, no lords and ladies flitted up and down the steep, rocky paths, and kept steam launches to pilot them to and from the land.

The Hoar Rock in the Wood" was the home of Benedictine Monks, and John de Volant was the stern and holy Prior.

Upon the cliff, just in the bend of the bay, where you can plainly see the two points jutting out far into the dim distance, stood two young men in hot dispute. That they were brothers you could tell from one glance. Almost the same age and height, they had the same clear, well-cut features, the same curly hair and dark eyes; but their faces were nevertheless strangely different; one had a calm self-control quite absent from the other, whose features were just now distorted with evil passion and all malice and hatred.

"I pray thee, Michael, hear reason!" said the elder one, quietly, trying to lay his hand upon his brother's shoulder.

But Michael snatched himself away, and burst into a torrent of abuse.

"It is not enough for you to have the lands and the house-place," he cried, hotly, "but you must needs have the only maid I ever loved for your wife! You must vilely steal her from me when I was away at the wars—"

"Now, stay!" interrupted his brother, hastily. "Thou shalt not say that!"

"But I shall say it," persisted Michael, "thou false knave! Thou knewest that I loved her first!"

"By the shrine of holy St. Germoe," said John Pengersek, earnestly, "I neither knew nor guessed that Mistress Joan was anything to thee!"

"Thou liest!" said Michael, fiercely.

His brother flushed, but took no notice of this insult.

"What is to be done, Michael?" he said. "For the fair Mistress Joan loveth me as I love her, and what is grief to the one is sorrow to the other; and if I go and leave her, she never will love any beside. I know this full well and truly."

The young man spoke earnestly and lovingly, and again put his hand caressingly upon his brother's shoulder, but the other shook it off roughly, and sprang aside, grasping his sword. "Stand to defence!" he cried. "I will fight for her!"

But John Pengersek did not draw his sword. "Coward, as well as false!" shouted Michael, in derision. "Draw, I say, for I will fight."

The elder brother still stood calmly, and folded his arms in the face of the other.

"Fight if thou wilt," he said. "I will not. The same mother bore us; the same nurse reared us; the same priest has shriven us; and at the same altar of holy Breaca have we eaten the Blessed Bread. I am no coward, Michael and that thou knowest; but I will not fight thee."

"Take that, then!" cried Michael, in irrepensible anger; and he dealt his brother a savage blow on the chest, which made him stagger and lose his balance and fall.

They had been standing on the very edge of the cliff, and in his fall John Pengersek rolled over the steep, jagged edge. He clutched wildly at the short grass, which held him for a brief moment. "Save me, Michael!" he said.

But the devil was very near Michael at that moment, and he listened to the evil thought which was put into his mind.

"Wilt thou give her to me?" he cried.

"Nay. I cannot," said John, hoarsely; for he thought upon the cruel rocks below, and he saw the mind of his brother. "It would kill my sweet lady.

Michael laughed.

"The turf is going!" he said. "Say, shall I have the maiden?"

"Nay," was the answer.

"Then thou shalt not!" he cried hoarsely. "Go to thy grave in the sea!"

The grass was slipping through his fingers, and as they say when a man is drowning all his past comes before him as a flash of light, so John Pengersek saw in a vision his own grey Castle of Pengersek by the sea, and perched upon the cliff not far away, the Manor of Rynsy, where dwelt

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his Joan; and then the grass gave way with the weight of the stalwart young form as it disappeared from view.

Then Michael stood for a moment, aghast at what he had done. Well he knew the awful rocks below, and the deep, blue seething waters which always dashed against them; well he knew that none could fall those terrible feet and live; and for a brief moment he was overwhelmed with the thought that he was a murderer, and of his brother. And he had loved that brother, too, once.

But the evil spirit which had prompted him to the deed, and to whom Michael had all too readily yielded, was there to urge him on to further wrong.

"Ay, ay!" he cried, fiercely. "And now for the Manor at Rynsy! And I will carry off my lady Joan!"

Chapter I.

It was twenty-five years afterwards, and still the restless sea smote upon the unchanging rocks. That glorious Cornish coast was looking blue and beautiful in the evening sunlight, as the Lord of Pengersek walked slowly on the same cliff which had seen the quarrel of the brothers. This time however, John de Pengersek was accompanied by a sweet-faced matron of forty years—that same Joan of Rynsy, about whom the quarrel had taken place. Rescued, he hardly knew how, from the terrible death his brother had destined for him, John de Pengersek had found his betrothed weeping over him. She told how Michael had come fiercely upon her, and demanded her hand; he claimed it; had wildly said that he would not live without her; and then, when she had told him how it could never be, for her whole heart was given to his brother, he had laughed with the devil's own glee, and told her to seek her love in the waves, for that he had slain him in fair fight, and cast his body into the sea. Mistress Joan had begged him to tell her where the fight had taken place, and, with sudden change of manner, he had bid her follow him and see.

Nothing doubting, Joan had left the Manor House at Rynsy and followed him to the cliff; then, suddenly turning, Michael had seized her in his arms and bore her swiftly down the almost impassible rocky passage to the little archway of rock below, which led into a dark cavern, only accessible when the tide was low. Here, the dauntless maiden had struggled free from her savage captor, and, wading through the shallow water, had managed to reach an isolated rock that was then dry. The further side, however, had many feet of blue sea-water below, and there she dared him to come near to her.

"I will throw myself in the sea," she said, "thou darest approach me! I hate and scorn thee, Michael Pengersek, for the foul deed which thou hast done!"

He laughed madly.

"Thou wilt not need to throw thyself into the sea, Mistress Joan!" he cried. "The waves are even now washing thy feet, and soon many fathoms of water will rush between thee and me. If thou wilt not be mine, go, join thy lover in the waters!" And he seated himself on a rock, and

watched the tide rising with incredible passion. When it had quite surrounded the girl, and he knew that she could not reach the land, he sprang to his feet. "Come, Joan, come!" he cried wildly. "Let me come to thee and save thee!" "Be mine own sweet wife!" And he stretched out his arms to her.

She stood up, white and trembling; but she cried—

"One step nearer, Michael Pengersek, and I die!" Then, with a wild cry, he had turned and fled from the place—the steep, dangerous path, and out of sight. And it came to pass, that the sea waves, which are not always cruel, had, by God's providence, carried those two ashore, as the tide washed into that little bay, and when John Pengersek, stunned and bleeding, had opened his eyes, he found his own betrothed bending over him, and bathing his head, and weeping for very joy because he lived.

True, he always bore a sad scar on his noble face, but what mattered that, she thought, it could not hurt the soul within; that would always be, as she had ever known it, a pure and knightly soul. True, he would always halt on the poor broken leg; but, she fondly thought, that would keep him from following the warlike king to his terrible battles; he would surely stay more at home.

To the serving men who came when Mistress Joan had mounted to the Manor House and called them, he only said that he had fallen over the cliff, and as such accidents were common, they wondered not.

And afterwards, when he was healed, and they two were wed, only to his own wife did John Pengersek tell that there was no fight between them, but that Michael had pushed him over the cliff, because he would not draw his sword; and for that cowardly and wicked act, the gentle Mistress Joan had found it hard to forgive him. But all those happy, peaceful years lay between them, and she was not the one to harbour resentment; and as the husband and wife wandered together towards the beacon head at Rynsy, they were speaking of him.

He had never been seen since that eventful day; it was known that he had joined the army of the Black Prince, and they had heard of him in the Spanish wars, as of one fighting gallantly, but furiously—and then he was lost. He did not return to England with the army, but whether he was slain, or whether he was still wandering in other countries they did not know. Once a report reached them that he had died of the Black Death, that terrible pestilence which in the fourteenth century ravaged the whole of Europe at intervals, but no certain news of his life or death had come; and gradually, in all those years, they had grown to believe that he was really dead. All except the old nurse, Jenifer, who still lived at the Castle, and who firmly believed that one day she would see her dearly loved nurse-child again. "I will not die," she used to say, almost fiercely. "God keep me in life until he comes again."

The years had passed happily to the two who had found their joy through such a bitter sorrow.

They had lost some of their children, it is true; and Mistress Joan Pengersek had shed many quiet tears over the little grave by the churchyard cross, at Breage, which held the fair body of her only son; but two sweet maidens remained—Joan and Marjorie, who were now about seventeen and fifteen, and the light of their home. Joan was something like her mother, quiet and preserving, and obedient; Marjorie was lively and wilful to an alarming degree; she was more like her lost uncle, quick and impetuous; but with all her naughtiness, somehow Marjorie was the favourite with almost every one; she had such a winning smile, and such a pretty face.

John Pengersek had been chosen by the borough of Helston as its representative in Parliament; and on the morrow he was to set out on his ride to that "village of Westminster," where

St. Stephen's had recently been built for the House of Commons. Up to that time the barons and the commons had used the same chamber, but since 1376 they have always occupied two separate halls.*

In these troublous and discontented times, the work was thankless and arduous; the extravagance of the king had made it necessary to tax a lower order of the people than had ever been taxed before, and at last the hated "poll tax," by which every man and woman over fifteen years of age had to pay a certain sum, raised such a storm of opposition that it culminated in what is known as "Wat Tyler's Rebellion," and though that had been suppressed, the latent feeling of discontent remained, and the work of the Parliament was exceedingly difficult, between a self-willed, arbitrary, and extravagant king, and a discontented and turbulent people.

He would start on the morrow, and in the fresh spring evening, the two were walking slowly along the cliff. It was Eastertide.

"'Twas almost this day, twenty-five years ago, sweet wife," said John Pengersek, fondly, "that I lay stunned and bleeding down below."

Mistress Joan shuddered, and, drawing nearer to the edge of the cliff, looked over at the jagged rocks which lay many feet below; the water was just lapping round the edge of them, and was of that glorious green-blue colour that you see nowhere but round the Cornish coast; but the rocks themselves, black and grey and white, looked so cruel and so hopeless that the wife shrank back, and glancing upwards into her husband's face, said gently:

"The dear Lord was very good to us on that day, my beloved."

"Yea," said John Pengersek, reverently; and, for a moment, they stood looking out over the sea.

It was just moving in the setting sunlight. One or two dark sails belonging to the fishing-boats were visible. A sea gull floated over them with its grey outspread wings. The cool evening air was laden with the scent of the sea. In the distance they heard the lowing of the cattle as they were driven home from pasture, and the tinkle of the bell which the sheep wore, moving over the rocky pasture close at hand. They drank in the perfect peace and repose of the scene, and then Master Pengersek spoke again.

"Now, as it is this day, wife, I have something to say unto thee, and I thought, as we were alone, and the girls not prating round thee, as they ever love to do—"

She glanced up again, with a smile.

"Nay; I mind it not, thou knowest; but this was for thine ear only, my wife. I love to see thee with the sweet maidens calling for 'mother' here and for 'mother' there; but one cannot talk of more solemn and sacred business then. Thou knowest that the church, the noble shrine of holy Breaca, is nearly finished; these five years have we all been building it up, ever since the dear vicar, Sir John Ude, has been here. The bishop will come shortly, to dedicate the altars, and, think you, wife, that as the maidens are growing up, and we do not grow younger—also there are our old retainers, Jenifer, to wit, who cannot well journey to the church—so would it be well to ask the bishop for a license for a chapel here, and we could ask the good vicar to say the mass here once in the week, as he doth at ** Godolgan Manor for your brother, John Rynsy."

"It would be very sweet," she answered doubtfully; "but I should not like to forsake the altar of holy Breaca. Think, husband, how often we have been there together; think how we have

*John Pengersek represented the borough of Helston in Parliament, 1398 to 1403.—"Parochial History of Cornwall."

**The bishop granted a license, A.D. 1398, to John Rynsy and Elianora, his wife, for their oratories in their Manors of Rynsy and Godolgan (Godolphin).

striven and gloried to make it such a noble church. Oh, we cannot—"

John Pengersek interrupted, with a little smile. "Dearest," he said, "the bishop only grants the license on condition that we go to our parish church on Sundays and greater feast days. You see, his reason is plain; he would not have the vicar taken from the altar at church on the days when other of the parishioners can go, and he would that we should also do our duty by going there ourselves. But on the week days, when it would be a great privilege to us to have the Blessed Sacrament, we cannot always go, and if the priest is at liberty, he might come to our oratory. The old people close to Pendersek would also be the better for it."

"I think as you do, husband," said Mistress Joan.

"Think it over while I am away," said John, "and when I return, if you think with me still, that it would be a benefit to us and to our retainers, I will write to the archdeacon, and ask him to lay our request before the bishop."

And so talking, they passed slowly on, and up the little stony, rough path that led to the old castle of Pengersek, the ruins of which still stand down by the sea, just hidden from the waves by the sand banks, which the storms of centuries have cast upon the shore.

(To be continued.)

The death is recorded of one of the oldest Anglican clergymen in the United Kingdom, the Rev. R. H. Killick, who has passed away in his ninety-second year. He held the rectory of Great Smeaton with Appleton-on-Wiske, Yorkshire, until his retirement four years ago.

The Rev. W. W. Capes, late rector of Bramshott, Hants, formerly Fellow and Tutor of Queen's College, afterwards Fellow and Tutor of Hertford College, and from 1870 to 1877 University Reader in Ancient History, at Oxford, has been nominated by the Bishop to a canonry in Hereford Cathedral. Canon Capes is the author of numerous works on the history of Imperial Rome.

THE NEW YEAR.

The clock struck twelve in the tall church tower,
And the old year slipped away,
To be lost in the crowd of phantom years
In the House of Dreams that stay
All wrapped in their cloaks of gray.

Then swift and sweet o'er the door's worn sill
Came the youngest child of Time,
With a gay little bow and a merry laugh,
And a voice like bells a-chime,
Challenging frost and rime.

He found there was plenty for him to do,
The strong and the weak were here,
And both held out their hands to him,
And gave him greetings dear,
The beautiful young New Year.

"You must bring us better days," they said,
"The Old Year was a cheat."
Which I think was mean when the year was dead;
Such fate do dead years meet,
To be spurned by scornful feet!

"I bring you the best a year can bring,"
The new-comer stoutly spake,
"The chance of work, the gift of trust,
And the bread of love to break,
If but my gifts you'll take."

The noblest thing a year can lay
In the lap of you or me,
The brave New Year has brought this day,
It is Opportunity,
Which the wise are quick to see.

—Margaret E. Sangster.

HINTS TO HOUSEKEEPERS.

For Cream of Lima Bean Soup, use one pint of Lima beans (shelled), one quart of milk, one tablespoonful of butter, one tablespoonful of flour, one teaspoonful of salt, one-half salt-spoonful of pepper. Boil the beans until soft, drain off all the water in which they were boiled but one cupful. Mash the beans in the water and rub them through a wire sieve. Heat the milk in the double boiler and add the beans to it. Melt the butter in a cup, beat the flour into it; stir this mixture into the boiling soup, add the salt and pepper, cook five minutes and serve.

For Crecy Soup scrape some nice red carrots and boil them in well-flavoured broth till tender enough to press through a sieve. Mix enough broth with this puree to make it rather thinner than the soup should be when finished. In a small saucepan dissolve an ounce of butter; stir into it an ounce of flour; when blended add half a pint of the soup; stir till it is well boiled; then use it for thickening the soup, which also should be hot. Stir together till it boils up; add pepper and salt if required. Should any fat be on the surface draw the pan to the side of the fire, let it cool a little, tilt the pan toward you and skim it off. Serve with bread that has been dried in the oven till light brown and cut into small dice.

Salmon Cutlets.—Remove the skin and bone from some slices of salmon one-half inch thick; trim them into shape; sprinkle on pepper, salt and flour and dip them into a little beaten egg mixed with a little chopped parsley; then bread-crumbs them. Fry in frying basket plunged into boiling lard. These may be fried in a frying pan with butter, but they are much nicer fried in a frying basket—as above. Arrange around the outside of a hot dish and pour tartare sauce in the centre.

Croquettes.—Chop fine any cold piece of cooked meat or chicken, or whatever you may wish to use, first removing all fat, bone, etc.; add half the quantity of bread crumbs, one egg, pepper and salt, make into balls and cook in a buttered spider; serve hot.

Fried Chicken.—Cut up the chicken and season with salt and cayenne pepper; roll them in flour and fry them in hot lard. When the whole are fried, pour off the lard and put in one-quarter of a pound of butter; one teacupful of cream; a little flour and some scalded parsley chopped fine for the sauce. After cutting the chickens always let them remain a while in salt and water to bleach them.

Jellied Chicken or Veal.—Boil a chicken in as little water as possible, until the meat falls from the bones; chop rather fine, and season with pepper and salt; put in a mould a layer of meat, then a layer of hard

WHAT SULPHUR DOES.

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a table-spoonful of crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medical use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

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At any rate people who are tired of pills, catharics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation. "No." He succeeds who refuses to be distracted from his great tasks as a Christian, and who strikes for the main matters of life.

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The safety of the godly. PSALMS. The church blesseth God. LORD, which made heaven and earth. 3 He will not suffer a thy foot to be moved: he that keepeth thee will not slumber. 4 Behold, he that keepeth Israel shall neither slumber nor sleep. 5 The LORD is thy keeper: the LORD is thy shade upon thy right hand. 6 The sun shall not smite thee by day, nor the moon by night. 7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

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boiled eggs cut in slices, then a layer of meat and eggs alternately, until the mould is nearly full; boil down liquor left in the pot one-half, while warm add one-quarter of an ounce of gelatine, and when dissolved pour into the mould over the meat. Set in a cool place over night.

Children's Department.

MORTAL ENEMIES.

This is a true story of a robin and a gray squirrel, and it is tragedy, as most true stories of animals are. It all happened in a crowded city street where delivery waggons rattled over the cobblestones, and where the electric cars thumped and thundered past the corner to the clangor of their noisy bells.

You wouldn't suppose that a cheerful, harmless creature like a robin red-breast could have an enemy in the world, or that a gray squirrel, a creature usually quite as cheerful and harmless, could have been engaged in a feud. But for some reason, known apparently only to the squirrel, there was an undying hatred for the robins in his little fur-covered breast.

The big elm tree in front of our house had been the home of a robin family for generations. Each year a brood of little robins had come into existence outside our chamber windows, had been tended carefully until they were able to fly, and then had been sent out into the world to provide for themselves, with I know not what parental advice and good counsel. We had begun to look upon the family as our intimate friends, and we took an affectionate interest in all their household arrangements. But there came a spring when things went

badly with them. Where the gray squirrel lived, or where he came from, we never knew.

Some Indications of Nervous Disorders

The Warning Signals Which Foretell the Approach of Nervous Prostration, Paralysis and Locomotor Ataxia

Twitching of the muscles, sensitiveness to light, sound and motion, grinding of the teeth during sleep, jerking of the limbs, continual movement such as tapping the fingers—these are some of the symptoms of exhausted nerves.

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Great Union Co.—7 octave rosewood square piano by the Great Union Piano Co., N.Y. Has handsomely carved legs and lyre, serpentine mouldings, iron frame and large overstrung scale. Length 6 feet 9 inches. Originally \$400. Now **\$109**

Nordheimer.—7 octave Nordheimer square piano in handsome rosewood case of moderate size with carved legs and lyre, serpentine mouldings, etc. A compact full overstrung scale, iron frame, etc., length 6 feet 1 inch. Originally \$400. Now **\$117**

Vose & Sons.—7 octave square piano by Vose & Sons, Boston. Rosewood case with serpentine mouldings, carved legs and lyre, full iron frame, overstrung scale, etc. Length 6 feet 7 inches. Originally \$400. Now **\$119**

Haines Bros.—7 octave Haines Bros., N.Y., square piano. Rosewood case, handsome mouldings, carved legs and lyre, iron frame and overstrung scale. Length 6 feet 7 inches. Originally \$450. Now **\$123**

Haines Bros.—7 1-3 octave square piano by Haines Bros., N.Y. Handsome rosewood case, with carved legs and lyre, serpentine and plinth mouldings, iron frame and large overstrung scale, a very fine piano. Length 6 feet 9 inches. Originally \$500. Now **\$128**

TWO RARE BARGAIN UPRIGHTS.

Karn.—7 1-3 octave upright piano, by D. W. Karn & Co., in handsome burl walnut case, with polished panels and light hand carving in relief. Has iron frame tri-chord overstrung scale, Wessell Nickel & Gross action, etc. Height 4 feet 4 inches. Originally \$350. Now **\$215**

Gerhard Heintzman.—7 1-3 octave Gerhard Heintzman upright piano, in handsome mahogany case, with full length swinging music desk and carved panels, double repeating action, ivory and ebony keys, three pedals, etc. Height 4 feet 6 inches. Originally \$375. Now **\$277**

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188 Yonge Street, Toronto.

But when the robins began to build he appeared and annoyed them in every way his malicious little brain could invent, tearing down their nest, chattering and scolding at them, and behaving generally in so wicked a manner that at last we were obliged to intervene for the protection of our little feathered friends. Of course, we did not wish to hurt his squirrelship, but by various gentle measures we endeavoured to persuade him that his company could be dispensed with, and he disappeared for a time, leaving the robins to carry on their house-keeping in peace. I am sure they were very grateful to us for our interference, for they sang to us sweetly night and morning, and seemed to be perfectly happy together.

At last three little birds came out of the pretty eggs which the mother bird had been keeping warm. The little robins were fluttering in their nest waiting for the mother. The moment for which he had been waiting had arrived. It was evident that he had made his plans long before; for, without considering a second, he jumped to the nest, and, while we were wondering what we could do to prevent

ANOTHER SUCCESSFUL YEAR'S WORK.

The North American Life, as heretofore, closed its financial and business year on the 31st of December last, and the same evening balance sheets were prepared covering all branches of its work.

The result of the year's operations will be highly gratifying to the policyholders, agents and all those interested in the company, as it shows that the new business issued in the general branch was the largest in the history of the company (no policies were issued in the monthly or provident branch. Handsome increases were shown in the premium and interest income as also to the assets of the company. Notwithstanding that considerable sums have been paid out under the company's matured investment policies, yet an important feature is that a fine addition was made to the net surplus. The company's assets, as usual, have been kept down to a "hard pan" basis, the company being desirous of retaining the claim that "its financial position is unexcelled"

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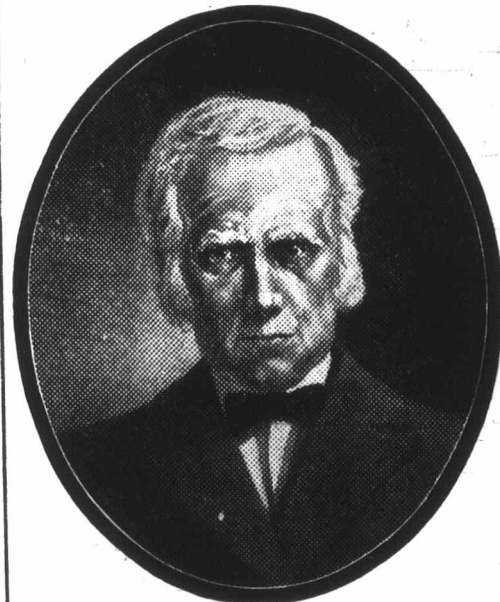
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his harming the little birds, he sent it tumbling down to the ground.

There was a sharp cry of terror from the three frightened little robins as the nest fell from its support. It struck the hard brick pavement with a little thud, and then everything was still except for the chattering of the gray squirrel, who sat on his haunches on the branch where the nest had been and viewed the cruel thing he had done with a remorseless sparkle in his bright eyes.

We rushed out and picked the nest up, hoping that by some miracle the robins might have escaped being injured. But one lay quite limp and dead, and the other two were sadly bruised, and seemed ready to die of fright. We carried them tenderly upstairs and placed them, nest and all, in a basket on the window sill, and sat down to watch what would happen when the mother returned.

Presently she came flying to the elm tree with a big worm dangling from her mouth. We cannot know what she thought when she saw that the nest was gone and the gray squirrel chattering at her from the bough. She wasted no time on him—his punishment was coming later—but sent all her frightened mother's heart into a call of her little ones, and they, half dead as they were, answered her with a feeble chirp. She flew over to the window sill, showing as plainly as a creature could the alarm and grief that were in her heart. With every art known to maternal affection she strove to help them, but it was of no use; they died in a few moments. The gray squirrel sat on his haunches and watched it all with the same wicked sparkle in his black eyes.

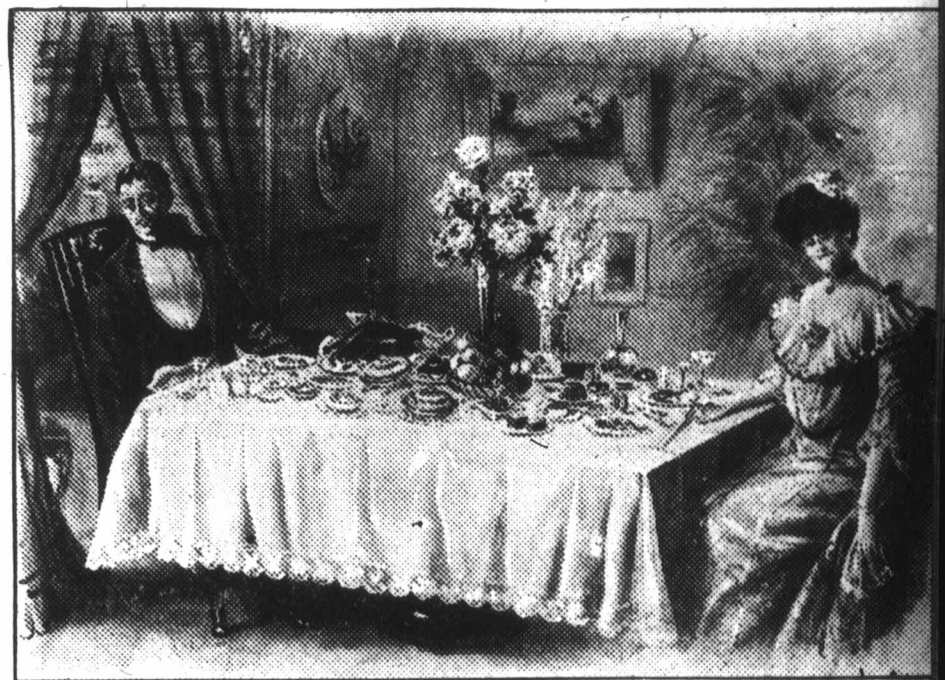
It would have been better for him if he had been less bold, less pleased with himself, and had taken thought of the punishment that might be meted out to him. When the robin had assured herself that her young ones were dead, she flew to the tree with an angry cry and went straight for those wicked, sparkling eyes as though she were bent upon tearing them out. In vain did the squirrel try to defend himself; and though he held his ground for a while against the angry mother, he presently turned and scampered down the tree pell mell, with the robin after him. Down the street he ran; but the robin flew near the ground, pecking at his head and eyes; over the fence and along on the top he raced, but always with the robin flying and chirping and pecking. We watched them until they were out of sight, and next morning we found the gray squirrel under the elm tree dead. He had been literally pecked to death about the head and eyes. We cannot tell how long the chase lasted, nor how long the unequal battle between the bird and the quadruped had been waged, but the bird had conquered.

We never saw the robin again. Whether she, too, died from the injuries received in the fight, or whether, after avenging the murder of her nestlings, she had hastened to get away from the spot where she had suffered so much, we never knew—but from that day to this the robins have built no nests in the elm tree just outside our windows.—Our Animal Friends.

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Miss Lelia Dively, 4627 Plum Street, Pittsburg, Pa., writes: "I have recommended Stuart's Dyspepsia Tablets to everyone to know how grateful I am for Stuart's Dyspepsia Tablets. I suffered for a long time and did not know what ailed me. I lost my appetite, and I lost my color. I bought an advertisement of these tablets immediately bought a 50-cent box at the drug store. I am only on my second box, and am gaining in weight and color. I have at last something that has reached me."

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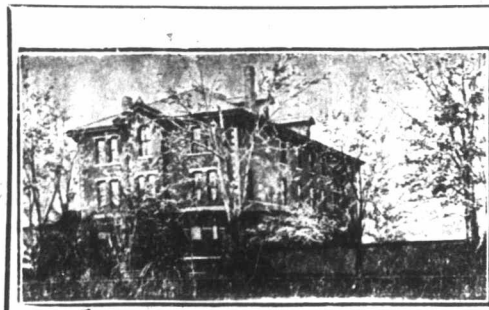
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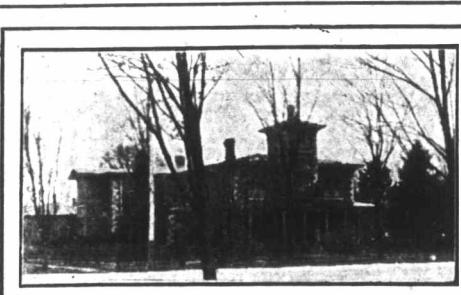
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THE CANADIAN NORTH-WEST
HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.
 Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.
 A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 5 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT.
 Should be made at the end of the three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.
 Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

JAMES A. SMART,
 Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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